

The Book of Ham

By W. O. SAUNDERS

"The Prophet Ham came to Elizabeth City to dynamite Hell out of Elizabeth City. In the course of events it became necessary for me to dynamite a little Hell out of Ham."

—W. O. SAUNDERS



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By
W. O. Saunders

FOREWORD

This unpretentious little book is a reprint of a number of unusual articles and editorials by W. O. Saunders growing out of a religious revival conducted in Elizabeth City, N. C. by the Ham-Ramsay Co., professional evangelists.

These articles and editorials were published in THE (Elizabeth City, N. C.) INDEPENDENT, a weekly newspaper edited and published by W. O. Saunders

“The Book of Ham” is not only a testimonial to the fearlessness and brilliancy of a North Carolina country newspaper man; it is a bold and able indictment of a commercial religionist and his sorry tribe.

The Peculiar Business of Saving Human Souls Wholesale

(Editorial from The Independent issue of Friday Nov. 28, 1924.)

By W. O. SAUNDERS

There are nine white Protestant churches in Elizabeth City, seven of which employ resident pastors. There are several minor religious groups. The white Protestant churches have a property investment of more than a half million dollars and there are several thousand persons on their rolls of membership. All of this in one little town of less than 10,000 population, a third of which is composed of colored people with their own churches and pastors.

One would think that with so many churches, so many pastors, such a financial investment and such a membership that the Lord's business would be very well taken care of in Elizabeth City and that every one in Elizabeth City knew about Christ and his teachings; one would think that the people of Elizabeth City would consider it an insult to their intelligence and an indictment of their churches for any one to consider it necessary to bring a missionary to their town to tell the people about Jesus and show them the way to their local churches.

But we have witnessed a great phenomenon in Elizabeth City these past seven weeks. With the sanction and support of the white Protestant churches, a professional evangelist and his retainers took over the Lord's business in Elizabeth City and preached Christ and the bible morning, noon and night for forty and odd days, just as if no one had ever heard of Christ before. And from the way hundreds of people behaved under the spell of the evangelist, one would really think that they never knew anything about Christ before; one would think that a half million dollars in church property in Elizabeth City had never meant anything to them before; one would think that nine Protestant ministers, and a presiding elder thrown in, had never made any impress upon the religious life of the town, and that everybody was going to hell who didn't stand up or sit down everytime the new evangelist told them to stand up or sit down.

It has been just as if all the lawyers in town had gotten together and said, we are not the lawyers we should be and we'll just send up to Raleigh and get Jim Pou, one of the biggest lawyers in the State, to come down here and try all our cases at the next term of the Superior Court. "Jim Pou will wake 'em up and let all the skeptics see what a great thing the law is. And while we've got him here we'll make him scare up everybody who don't know anything about the law and we'll have all the poor boobs running to us to get legal advice whether they need it or not. We'll have to take a back seat while Jim Pou is here, but he'll make business for us in the long run and the new business we get will be worth every dollar we pay Jim Pou."

(You will please note that it would not have occurred to the lawyers to have had some one take up a collection morning and night and make the public pay for Jim Pou's services.)

Now (unfortunately perhaps) I am one of those mortals who think a little for themselves and I had heard about Christ before. In fact I have read somewhat of the books of both the Old and the New Testaments and have dabbled a little in philosophy and science. Without any emotionalism or hysteria I had come to confidently accept the Christ life as the ideal life. Without any fear or apprehension whatever I had found for myself that the way to God is the Christ way.

But when the evangelist comes to town and takes over the Lord's business, hundreds of people with whom I have been living at peace for years, most of whom never found any great fault with me before, suddenly think they have discovered that I am a lost soul and they make a great stew to get me to accept something that has come into their lives all of a sudden. I never have understood just what they wanted me to do, unless they wanted me to be a nice little hypocrite like some of them are and pretend to believe a lot of inconsequential things that I don't believe. Really, I don't think so many of those who have been worrying me about my soul give a hang about my soul; indeed I think that a lot of them don't yet know the difference between the evangelist Ham and Jesus Christ. What they really wanted me to do was to accept Ham, give my heart to his outfit and get in the procession of sheep following the new bell-wether. And being one of those unfortunate mortals

who think for themselves, I haven't done anything of the kind. In fact I have resented Ham's interpretation of the bible and have frankly stated that I didn't think the Plan of Salvation as peddled by Ham is worth a German Mark, since Ham has repeatedly asserted that for every one who is saved there will be a hundred of us to go to hell.. Frankly, I think a Plan of Salvation like that is infamous and that it ought to be scrapped. It's time we got hold of a more workable plan of salvation.

Now Let's Face The Embarrassing Facts

Now here is where I am going to talk plain to you church people, especially to those of you who stand around the street corners and damn me to hell for not believing just as you believe. The whole truth about you is that you don't believe very much, because you have never thought things thru for yourself; you have led an indifferent, thoughtless life for years and years and then, all of a sudden, you listen to a clever salesman like Ham and let him do your thinking for you. In forty minutes or forty days you suddenly get a feeling of great righteousness scared into you or drummed into you and then you damn me because I don't lose my head and get a mushy heart after your fashion.

Why did you have to bring this Evangelist M. F. Ham and his crowd to town? I'll tell you and you can get just as mad as hell if you must get mad: BECAUSE YOU HAVE NEGLECTED FOR YEARS TO LIVE THE LIFE YOU PRETEND TO LIVE. THE GREAT RANK AND FILE OF PEOPLE OUTSIDE THE CHURCH HAD LOST RESPECT FOR AND INTEREST IN YOUR CHURCHES. That's why you sent for Ham.

You sent for Ham for the same reason that you send for a doctor; your souls were sick; they were sick for the same reason that your body gets sick; because you hadn't taken care of your souls. You get physically sick because you disobey the laws of nature and commonsense; you abuse your body by all sorts of excesses in eating, drinking and sexual indulgences; you do not regard the simplest rules of health and hygiene and your body suffers.

It is the same way with your souls; you are so wrapped up in your business, your family or your worldly pleasures that you do not take time to think beautiful thoughts about God; you

do not take time to think lovingly of your fellow man; you rush, you grind—or, perchance, you loaf. The attendance at your church falls off; collections are slow; your wives get up suppers and rummage sales to get money to meet the church budget. Your pastor gets discouraged. You all wonder what is wrong. And then you send for Dr. Ham or Dr. Somebody Else to feel of your pulse, look at your tongue, listen to your heart, roll you, thump you, pound you and give you a violent physic. The physic begins to work and you feel fine for a season—just like a man who has taken a dose of castor oil and worked off a lot of bad stuff.

Some of you will behave yourselves for quite a while; a very few will be permanently benefitted by obeying the laws of life after the effects of the purgative have worn off; but most of you will be right back to your old indifferent ways in a very few weeks or a few months. I know you; I know human nature; you can't fool me or make me see you as better or worse than you are. In another five years you will again be wondering what is wrong with the churches in Elizabeth City and you will send for another professional evangelist to come in and stir you all up again. Maybe it wont be so long as five years.

How To Win Souls Permanently To God

Now let me tell you what you must do—and what I must do—to keep this old town straight and to win the souls of backward men and women permanently to God. EACH OF US MUST SO LIVE EACH DAY IN OUR RELATIONS TOWARD OUR FELLOW MAN THAT EVERY HUMAN BEING WILL BE INSPIRED BY THE LIFE WE LIVE AND ENCOURAGED TO EMULATE THE EXAMPLE WE SET. That is the way and the only way to win the respect of the world for ourselves and for the God we pretend to serve. You see, I include myself in this because I am one of you and my obligations are the same as your obligations; indeed, because I am not a member of one of your churches I must walk even straighter than you must walk, because I can not and will not make the blessed Christ the goat for all of my sins.

And from now on you must pardon me if I watch you a little more intently and a little more critically; you have told me so much about your religion and sent up so many prayers

for my poor soul, that I shall be inclined to keep you under surveillance and make notes on you as to just what your religious pretensions really amount to. And in the meantime you are at perfect liberty to make notes on me and to spy on my private life if you will. Let's make it a friendly little contest to see who lives right in this town and who doesn't.

And now, don't worry about my soul; I am not worrying about my soul; God will take care of that. Don't worry because I refuse to pack all my sins off on Jesus. In the final judgement I shall be judged for the life I have lived, not for the things I have believed or disbelieved; the Great Judge of the Universe will consider not what I believed, or what you believed, but the effect of my belief on my character and the effect of your belief on your character.

And be careful how you damn me because I am a believer in the theory of evolution. First inform yourself as to what the theory of evolution really is. The theory of organic evolution is as much a fact to-day as the law of gravitation; it is the theory of evolution that leads the minds and hearts of thoughtful men straight to God because it reveals and interprets the workings of Divinity in every form and substance of life. The theory of evolution has nothing to do with the descent of man from monkeys, as you have been led to believe. Men who tell you that are themselves ignorant of the theory of evolution or they are miserable liars who take advantage of your ignorance to prejudice you against the greatest achievement of science and the greatest fact in the realm of human knowledge. You have been imposed upon all these seven weeks by an evangelist who has used every art and wile at his command to prejudice you and embitter you against the great truth of evolution which has forever established the fact of Divine Eminence and made it possible at last for the human reason as well as the human heart to accept God. Get the truth about this theory of evolution before you proceed with any scheme of Ham's to throw it out of your schools. If you are not afraid of the truth and will earnestly seek the truth you will discover some day that Ham has played you for a sucker and you will be verily ashamed of the fact and will hate Ham for the lies and slanders he has preached between those sermons in which he gave us something like a true glimpse of the loving Christ.

How the Row Started

This is the Editorial That Provoked the Rev. M. F. Ham to Attack W. O. Saunders

(Editorial From The Independent, issue of Oct. 31, 1924.)

ROSENWALD AND HAM

JULIUS ROSENWALD, president of Sears-Roebuck & Co. is popularly regarded as a big, clean, upright, generous citizen who gives freely of his money and his talents for the betterment of humanity. I don't know Mr. Rosenwald personally, but I have heard him spoken of with esteem and admiration by many high class men who do know him personally. And so like many another I have been shocked at charges made against Mr. Rosenwald by Evangelist Ham.

The evangelist accuses Mr. Rosenwald, who has given millions to education and charity, of being a party to the vice ring in Chicago. I wired Mr. Rosenwald of these charges. Here is the answer, not from Mr. Rosenwald, but from his private secretary:—

JULIUS ROSENWALD CHICAGO

October 24, 1924.

Dear Mr. Saunders,

Your telegram came when Mr. Rosenwald was out of the city and it was not possible for me to bring it to his attention promptly. We are aware from several other sources of the statements made by Mr. Ham, the Evangelist, about Mr. Rosenwald. While they are false and annoying, and easily disproved, it has seemed the dignified thing to let him say what he pleases. Therefore, I am sure Mr. Rosenwald would not care to make any statement for publication in *The Independent*, although he would appreciate your friendly tender of its columns for that purpose.

To those who know Mr. Rosenwald, the charges are absurd, because his entire life has been devoted to helping humanity. In the fight against commercialized vice, he has given a great deal of his time and money; and is continuing that service. He was a member of the Chicago Vice Commission, appointed by the Mayor, and for more than 10 years has been vice-president of the Committee of Fifteen, a voluntary organization of citizens, whose purpose in uniting is "to aid the public authorities in the enforcement of laws against pandering and to take measures calculated to prevent traffic in women." This committee succeeded the Chicago Vice Commission. It has spent around half a million dollars, contributed by private individuals, in its good work.

Thanking you for your interest.

Yours very truly,

WILLIAM C. GRAVES,
Secretary to
Mr. Rosenwald.

So Mr. Ham may continue to assail Mr. Rosenwald, since he has found a subject who is too big to notice him.

One Week Later

The Following Article Appeared on the Front Page of The Independent under the Bold Caption, "I Believe the Prophet Ham Has Lied."

(From The Independent, Friday, Nov. 7, 1924.)

For false Christs and false prophets shall rise and shall show signs and wonders, to seduce, if it were possible, the elect.—Mark 13:22.

By **W. O. SAUNDERS**

I hold no brief for Julius Rosenwald of Chicago; I do not personally know the man.

I hold no brief for the Jews; there are all kinds of Jews just as there are all kinds of Christians, and some of them make up a darned sorry tribe.

But I do stand four square for honest speech and fair play in all human relationships and there never was a time when I would not use such influence as I have to defend any man who is unjustly treated.

For defending Julius Rosenwald of Chicago against what I believe to be false and defamatory charges made against a good and honorable man by a mendicant mouth-artist, I have been assailed by the Evangelist M. F. Ham and all Christian people have been urged to shun me as a companion of the devil and an enemy of God.

Who Is Julius Rosenwald

Julius Rosenwald is one of the most lovable and useful men in America. He was born in a modest home in Springfield, O., on the street where Abraham Lincoln lived. He began life as a clerk in a country store, later sold clothing and finally became identified with Sears who was a telegraph operator in Minnesota, and Roebuck who was a jeweler. Rosenwald made the business of Sears, Roebuck & Co., by establishing two principles:

First: That every item of merchandise sold by the firm must be exactly as represented, and the company spends many thousands of dollars annually in laboratories to test their descriptions.

Second: That any purchaser may have his money back without question or without having to assign a reason.

These two business principles alone, inaugurated by Julius Rosenwald, revolutionized merchandising practices in America. Compare them with methods of your own Christian merchants.

It has been said that Sears, Roebuck & Co. under the guidance of Julius Rosenwald, did more than any other concern or institution to raise standards of living, by making a wider selection of goods available to the most isolated family in America. It is also a fact that Sears Roebuck competition transformed the average small town store and forced it to keep its prices in line on every commodity that people must buy.

Between 30,000 and 40,000 people are employed by Sears, Roebuck & Co. and Rosenwald has distributed five per cent of the net earnings of

the company to the employees annually, without making deductions of dividends.

Compare these services of Rosenwald with the oratory of the Prophet Ham!

But Rosenwald's greatest contribution to the social progress and well being of mankind is in his philanthropies and his philosophy of life. It was Julius Rosenwald who said: "IT IS A CRIME FOR A MAN TO PILE UP MONEY AFTER HE HAS ACCUMULATED ALL THAT HE NEEDS FOR HIMSELF AND FAMILY, AND THERE IS A STAGE WHERE ACQUISITION BECOMES A VICE."

Following that rule of life which he has laid down for other rich men to follow, Julius Rosenwald has given away practically all of his own money, over and above his expenses. There is hardly a county in any Southern State that has not been a beneficiary of his extensive benevolence. Your county superintendent of Public Instruction M. P. Jennings, will tell you that it was Rosenwald money that made possible the building of two negro school houses in Pasquotank County at a time when the county didn't have sufficient funds for these schools. Julius Rosenwald has also been a liberal contributor to the State Normal School at Elizabeth City.

Prof. N. C. Newbold of the State Department of Public Instruction has placed thousands of dollars of Rosenwald funds in the various counties of the State and Prof. Newbold says: "the charges made by Ham are not true and are a gratuitous insult to the Governor and the Department of Education; do you think the Governor and the Department of Education would deal with a man like Rosenwald if he were the type of man Mr. Ham represents him to be?"

Joseph P. Knapp, a thoughtful and well informed citizen of Currituck County, who has given liberally of his own fortune to build up a model school system in that county, says: "I regard Julius Rosenwald one of our finest citizens and I feel like a piker when I think of what he has done for the betterment of America compared with the little I have done. Julius Rosenwald has been the inspiration to many of our men of wealth who have loosened up and done something for their fellowman."

In his sermon at the tabernacle last Friday night Mr. Ham read rapidly and with vehemence a lot of stuff purporting to be evidence that Mr. Rosenwald is a party to the vice ring in Chicago. He charged specifically that Mr. Rosenwald had aided the acquirement of property by negroes in the vice district of Chicago and had headed a commission which reported no vice in this district "though subsequent investigation disclosed it as teeming with dens and dives in which unspeakable evils were taught and practiced." He then read reports of grand juries and newspaper clippings about vice conditions in Chicago, as if Julius Rosenwald were responsible for all the vice in that city. At the conclusion of his sermon he said that "any man who will whitewash a gang like that in order to prove a preacher a liar needs praying for and needs it bad." But they didn't pray for me; his crowd applauded; they condemned me with a storm of hand-clapping instead of trying to help me with their prayers, because such is the kind of spirit engendered in a community by Mr. Ham.

By indirection and innuendo Ham, in order to bolster up his damnable theology, sows the impression in the minds of thousands of his hearers that Julius Rosenwald is the head of a gang in Chicago that maintains

hundreds of negro dives in which white girls are enslaved and made to submit their bodies to negro men, and that Rosenwald is a demon who reaps his profits from this infamous business.

Ham says I should have the prayers (he means the condemnation) of all God's people for "trying to whitewash a gang like that in order to make a preacher out a liar." Ham knows that I have not tried to whitewash any vice gang in Chicago and I ask a fair-minded public to say what they think of a preacher like Ham who would defame the name of a good and innocent man like Rosenwald because he happens to be a Jew, and then damn to hell a newspaper man who musters up enough courage out of the honesty of his heart to call for fair play? I ask you what do you think of Ham?

Now it is not easy for me to produce evidence quickly in reply to Mr. Ham and I can not satisfy the intelligence of the community with such flimsy evidence as Mr. Ham can use and get away with; with his gift of oratory, his audacity and his cunning developed thru years of training, first as a lawyer, then as a traveling salesman and now as an evangelist, he can cram almost anything down the throats of the masses and get away with it. Mr. Ham has this advantage that he claims to be a prophet of God and he has the support of most of the good church people in the town behind him; out of the goodness of their hearts and the simplicity of their faith good church people are slow to question anything that parades in the name of Jehovah. The good church people know that there is something wrong with our town and like drowning men grasping at a straw, they think Ham is going to right everything. Mr. Ham has the good people of the town with him at present and he employs this fact to intimidate, bull-doze, damn and destroy every person who doesn't agree with Ham. I say, therefore, that the public will not be satisfied with any sort of evidence I present in defense of any position I must take; I must produce conclusive evidence.

Now I believe, from what I know about Julius Rosenwald and his works as a citizen, a humanitarian and a philanthropist that he is a pure and upright citizen and that M. F. Ham has either carelessly or deliberately lied about him.

I am conscious of the strength of the language I am using; I want to make it plain: I believe that with respect to his charges again Julius Rosenwald Ham is a careless or malicious liar.

I am conscious of the fact that failure to justify my belief that Ham is a liar in respect to Rosenwald is going to cost me the loss of friendships and prestige that I now enjoy, BUT A RIGHTEOUS GOD SPEAKS TO ME THRU MY MIND, MY HEART AND MY SOUL AND I AM HELPLESS TO DO OTHERWISE THAN TO PROCLAIM WHAT I BELIEVE TO BE THE TRUTH.

I have stated my belief and I ask all thinking and charitable-minded men and women to withhold judgement upon me until I have had time to sustain my charges or admit that I am wrong. If I am wrong about Rosenwald, I shall be man enough to say so and bow my head in submission to whatever punishment my friends and neighbors—and my enemies in this town—may inflict upon me.

Ham's Untenable Position

Every professional evangelist has to have some device with which to terrify ignorant and simple-minded people. They used to rely solely

upon hell, but folks don't believe seriously in hell like they used to believe and many latter day professional evangelists have the idea that they must set up some other bugaboo to frighten folks with. Most of them abuse the Catholic church, making the Catholics out to be seeking the overthrow of all governments except that of the Papacy. A few others abuse the Mormons and say Mormonism is working for the overthrow of everything beautiful and sacred. But Ham, being deep down in his heart both a Romanist and a Mormon, can not consistently raise much hell about either Catholicism or Mormonism, so he takes it out on the Jews, using material that Henry Ford with all his millions tried to cram down the throats of the public, and which Mr. Ford himself has had to abandon and practically repudiate.

And Mr. Ham is so inconsistent. He paints lurid pictures of how the Jews are plotting to murder and destroy Gentile civilization and in the next breath tells us that it is all according to God's plan. Well, if it is God's plan, then why damn the Jews because they are the helpless pawns in a game being played by a great Jehovah?

Mr. Ham prophesies all sorts of dire things that are to be done to us by the Jews, but nothing that he says the Jews plan to do is inconsistent with what the Jews did to their neighbors and enemies in those far off days when Jehovah walked and talked with their prophets and leaders in Israel. Read your Old Testament and see how the Jews burned, pillaged and murdered according to the laws of Jehovah, and how they ravished virtuous women and battered out the brains of innocent babes according to what they have written down for us to believe were the direct orders of Jehovah.

Mr. Ham tells us to believe that the Jews are going to do no more and no less to the world in years to come than they did when Jehovah showed his back-sides to Moses and walked and talked with old father Abraham.

And I—and all others who think—are to be damned and cast into a burning hell if we do not accept the bible as taught by the prophet Ham.

When Ham came into this community I received him with an open mind; I have been slow to criticize or condemn him; but since he has snatched off my hat and thrown it into his ring I might as well out with it and say that I believe he is a dangerous fanatic, a shrewd, vicious and uncompromising demagog, a careless mouth-artist, an irresponsible bunk-scooter and a stirrer up of strife, hatred and bigotry.

I agree with all those who say that Mr. Ham is going to do a lot of good in the community in fetching up a lot of cheap, dirty, evil-minded, vulgar and vicious little sinners and making them good for a season. Thoughtful men too, who will disagree with much of his bunk, will also find much food for healthy reflection in some of his sermons; but I state it as my honest opinion, based upon my own human experience and my knowledge of human nature, that most of the good that Ham does will not be permanent good and that the harm he does will last indefinitely if not counteracted by a lot of sober thought before it is too late.

Instead of cementing the relationship of people in this community, he will engender bitterness and hatred that will persist for twenty years.

Instead of reforming all the back-sliders and hypocrites in the churches, he will fill the churches so full of back-sliders and hypocrites that the churches will be in worse repute than when he found them.

I have heard him preach nothing but intolerance, hatred and contempt for all who have honest differences of opinion.

He will make converts, yes—and he will take bootleggers, harlots, drunkards, bums, dead-beats and ignoramuses and make them the leading Christians in our town and invest them with authority to lord it over everybody who stands in their fanatical way. Mark my words.

He pretends to have come to cure sick churches and he will leave the churches incurably sick, alienating the interest and support of many of the most thoughtful and upright men in your town.

He pretends to come to save the youth of the town, and when the emotionalism has subsided and youth is given an opportunity to think for itself, the youth of the town will be thoroly ashamed of Ham and his works and will drift farther than ever away from the church. You can't flim-flam modern youth for long.

Ham and Science

Mr. Ham has been ruthless and uncompromising in his condemnation of all knowledge and all science.

All invention, all art, all industry, all culture, all human progress is according to Ham, but the work of the Devil.

The science that lights his tabernacle; the science that affords transportation to the thousands who come to his sermons; the science that made possible the printing and distribution of the very book from which he preaches; the science that enables him to wear a different suit of correctly tailored clothes at every meeting he holds; the science that enables him to live in luxury; the science that feeds him, is but the work of the Devil, the enemy of God, to be hated by all Christians according to his statements.

If Ham had his way, civilization would be but a multitude of morons sitting on the shores of Time twaddling their thumbs, singing hallelujahs to a bloody Jehovah and waiting for ravens to feed them. Ten thousand Ramsays couldn't collect enough out of such a bunch to pay for one of Ham's tabernacles.

Cancellation of subscriptions from those who think more of Ham than they think of truth are now in order; in saying what I believe to be the truth I know that I shall be punished by those who unthinkingly accept the Rev. Mordecai Ham as the last word in the wisdom of God; but I tell you that you are going to need me and the influence of this newspaper in your community long after Ham is gone. And if you try to starve me out as another preacher in this town once tried to do, you will fail ultimately because I believe in a God who is forever on the side of eternal truth, and truth crushed to earth will rise again. Ham may bull-doze, coerce and intimidate the merchants, the school teachers and others in the town, but I shall suffer myself to be tarred and feathered by any mob he stirs up, rather than that he should coerce me.

My back is bared, crack your whips and glut yourselves on my blood all you who are too weak and too dishonest to think for yourselves! If you think as I do and are man enough to stand by one who is fighting for intellectual liberty and human understanding, tell me so.

THE COSPEL THEN AND NOW.

(Editorial From The Independent, issue of Friday, Nov. 14, 1924.)



GREAT multitude followed Jesus over the sea of Galilee and up into a mountain. "When Jesus lifted up his eyes, and saw a great company come unto him, he saith to Phillip, Whence shall we buy bread, that these may eat?" The quotation is from the 5th verse of the Sixth Chapter of St. John. Jesus was concerned about entertainment for those who came to hear him preach. "Whence shall we buy bread, that these may eat?" he asked anxiously to Phillip.

It's a far cry from Jesus of Galilee to the sleek, well-groomed gentry of modern times who pose as his disciples, whose first concern is to pass the tin pans for a collection and whose last concern is what the people shall eat.

Those observing citizens who say that we would have few hell-raising evangelists but for the money in the business say a mouthful. The more profits, the more prophets.

THE evangelist Ham promises to close his revival in Elizabeth City Sunday night; after which it is hoped that God will no longer "hover like a lowering cloud over Elizabeth City." Won't it be a grand and glorious feeling to think of God as smiling once more.

MANY a preacher who thinks the Anti-Christ is interfering with his work in the community needs to take a look at himself; perhaps his greatest handicap is not the Anti-Christ, but his own fat-headedness and incompetency.

Did Ham Lie? Read the Evidence

(From The Independent, Friday, November 14, 1924)

By W. O. SAUNDERS

In his sensational attack on the character of Julius Rosenwald, the evangelist M. F. Ham read to an audience of 4,000 Elizabeth City people an article alleged to have been printed in the Chicago Daily Tribune, in support of his charges.

I have asked the Chicago Tribune and leading citizens of Chicago to tell the Elizabeth City public thru this newspaper what they know about Julius Rosenwald. Here are replies from The Tribune, Chicago's greatest newspaper,—the paper from which Ham claims to have quoted—, and replies from many other prominent Chicagoans as well:

WESTERN UNION TELEGRAM

Chicago, Ill., Nov. 10, 1924.

TO INDEPENDENT,
Elizabeth City, N. C.

Un-ble find anything in record of Julius Rosenwald to support charges made by Evange-list.

Rosenwald has always ranked very high as philanthropist, giving many thousand every year to various educational and other helpful organizations, regardless of creed.

Morally, he was always ranked as a clean man and has done what he could to stamp out vice and crime conditions in Chicago.

He has been chairman and member of numerous committees to improve conditions and there is no hint that he ever "whitewashed" any crime or condition.

TRIBUNE—N. B.

Chicago's State's Attorney Knows

The one man in Chicago in position to know whether Ham's charges against Mr. Rosenwald were false, is the Hon. Robert E. Crowe, State's Attorney of Cook County, whose business it is to prosecute Chicago's criminals and who has been relentless in his war on vice conditions in that city. Here is a telegram from Mr. Crowe:

WESTERN UNION TELEGRAM

Chicago, Ill., Nov. 11, 1924.

THE INDEPENDENT,
Elizabeth City, N. C.

In reply to your telegram, will state that Mr. Julius Rosenwald is one of the best type of American citizenship we have in Chicago. He is a foremost leader in all movements which have for their object the betterment of mankind. If the charges that you refer to were not so maliciously false I would term them silly.

ROBERT E. CROWE, State's Attorney.

From the President of a Great University.

Dr. Walter Dill Scott, president of Northwestern University of Evanston, Ill., personally knows Julius Rosenwald. Here is his telegram to this newspaper:—

WESTERN UNION TELEGRAM

Evanston, Ill., Nov. 10, 1924.

THE INDEPENDENT,
Elizabeth City, N. C.

If a Christian is one who exemplifies by his life the teachings of Jesus then Julius Rosenwald of Chicago is a Christian. I have heard him referred to as the best Christian in Chicago. He is unostentatious but generous in his philanthropies. He contributes wisely to those American institutions that are most needed in promoting civilization. He is extremely frank and fair minded and public spirited. We regard him as possibly Chicago's greatest citizen.

WALTER DILL SCOTT.

From the University of Chicago.

Dr. Ernest D. Burton, president of the great University of Chicago knows Julius Rosenwald. Here is a telegram from Dr. Burton:—

WESTERN UNION TELEGRAM

Chicago, Ill., Nov. 10, 1924.

THE INDEPENDENT,
Elizabeth City, N. C.

As a patriot, philanthropist and broad minded American Mr. Julius Rosenwald is one of the foremost citizens of Chicago. Although he is a Hebrew he omits no opportunity to pay his reverent respect to the founder of Christianity. The statement which you report regarding Julius Rosenwald could have proceeded only from dense ignorance as to the fact or from malice.

ERNEST D. BURTON,
Pres. University of Chicago.

From a Chicago Business Leader.

Harold H. Swift, is vice-president of the firm of Swift & Co. and one of the leaders in business in Chicago. Read his telegram:—

WESTERN UNION TELEGRAM

Union Stock Yards, Ill., Nov. 10, 1924.

THE INDEPENDENT,
Elizabeth City, N. C.

Answering have regard for Julius Rosenwald as a man and citizen and consider he has been outstanding in community in attempting to make Chicago better, finer place in which to live. He has fought vice by giving lavishly of both time and money and has been agent of great good and is so recognized in the community.
HAROLD H. SWIFT.

From a Leader of Baptists.

Dr. Johnston Myers, pastor of Immanuel Baptist Church in Chicago, is also President of the Chicago Baptist Ministers Association. Read what he says:—

WESTERN UNION TELEGRAM

Chicago, Ill., Nov. 10, 1924.

THE INDEPENDENT,
Elizabeth City, N. C.

Charges against Julius Rosenwald absolutely and entirely false. I have known him thirty years. He is one of our most highly respected and useful citizens. He is honored and respected by all who know him and loved by citizens of every creed and color. Has always stood for righteousness and the highest ideals. He has helped protestant churches and scores of other good institutions. He has been the friend of every good cause. His life is clean and without reproach. Such false charges made by an Evangelist ought to discredit him in your community.

JOHNSTON MYERS.

Another Baptist Minister Speaks.

Dr. Melbourne P. Boynton is another big Chicago Baptist, pastor of Woodlawn Baptist Church and a member of the headquarters committee of the Anti-Saloon League of Chicago. Dr. Boynton wires:—

WESTERN UNION TELEGRAM

Chicago, Ill., Nov. 10, 1924.

TO INDEPENDENT,
Elizabeth City, N. C.

Inquiry concerning Julius Rosenwald received. Mr. Rosenwald is one of the most highly respected citizens of Chicago, and is a well known philanthropist. To charge him with fostering or protecting vice is ridiculous. Wire any newspaper in Chicago or consult late addition of "Who's Who in America" for further particulars.

M. P. BOYNTON,
Pastor Woodlawn Baptist Church.

From a Minister and an Army Officer

The telegrams reproduced here are in every instance from men so prominent as to be listed in "Who's Who in America." The senders are known to this newspaper only because they happen to be outstanding citizens of Chicago and men of national prominence whose patriotism, fairness and integrity are beyond question. Here is a telegram from Rev. Thornton A. Mills, pastor of the New England Congregational Church of Chicago and a Major in the Officer's Reserve Corps of the U. S. Army:—

WESTERN UNION TELEGRAM

Chicago, Ill., Nov. 11, 1924.

EDITOR THE INDEPENDENT,
Elizabeth City, N. C.

Campaign against Julius Rosenwald is either malicious falsehood or the hallucination of a crazy man. Rosenwald is one of the most thorough going civic spirited one hundred per cent Americans in the City of Chicago, supporting every good cause and with record absolutely free from anything resembling the aiding or abetting of vice conditions. Your sensationalist is simply using low, cheap methods of publicity.

THORNTON A. MILLS.

From a Presbyterian Minister.

The Fourth Presbyterian Church of Chicago is one of the wealthiest and most influential Churches in that City. Here is a letter from its pastor:—

FOURTH PRESBYTERIAN CHURCH

JOHN TIMOTHY STONE, Minister

C H I C A G O

November 6, 1924.

Mr. W. O. Saunders, Editor
The Independent,
Elizabeth City, N. C.
Dear Mr. Saunders:

It has been called to my attention recently that an evangelist named Rev. M. F. Ham, who has been speaking in the South has been very much misinformed in regard to our fellow-citizen in Chicago. Mr. Julius Rosenwald, and that he has attacked the good name of Mr. Rosenwald on several occasions.

I know nothing whatever as to the verity of this statement, neither do I know Mr. Ham and I may have been misinformed as to what I have heard. I wish through you, however, to state clearly (and you are at liberty to use this in any way through the press) that Mr. Julius Rosenwald is one of our most highly esteemed citizens, and no citizen with whom I am associated in this great city has done more to show his public spirit, his interest in all things that are good, and this has been backed by a righteous life and earnest consistency in his whole attitude to things that are good and upright. He is one of our best philanthropists and a man of God and earnest benevolence. He is one of our most patient and faithful cooperators in attacking vice conditions in our city, both practically and efficiently. As Vice-President of our Committee of Fifteen he has been recognized by that splendid body of men as unflinching and fearless, as well as generous, in his support of all that has stood for clean and upright living.

I want you to know how definitely these facts are given to you that you may curtail or correct any unjust rumors which may be made.

Faithfully yours,

JOHN TIMOTHY STONE.

The U. S. District Attorney Speaks.

I wired Hon. Edwin A. Olson, U. S. District Attorney of Chicago, for information concerning Mr. Rosenwald. Here is his reply:—

WESTERN UNION TELEGRAM

Chicago, Ill., Nov. 12, 1924.

THE INDEPENDENT,
Elizabeth City, N. C.

Know nothing of matters set forth in your telegram except that Julius Rosenwald is considered one of Chicago's most representative and respected business men.

UNITED STATES ATTORNEY OLSON.

You have the evidence. Every letter and telegram received by this newspaper is on file in the office of the editor and may be verified by any doubting Thomas. NOW, WHAT DO YOU THINK OF THOSE MINISTERS AND OTHER SO CALLED CHRISTIANS IN ELIZABETH CITY WHO CONDEMN AND BOYCOTT THIS NEWSPAPER FOR NAILING AN INFAMOUS LIBEL?

Thousands of professing Christians applauded the evangelist Ham in his tabernacle when he asked them, "WHAT DO YOU THINK OF A NEWSPAPER MAN WHO WOULD WHITEWASH A GANG LIKE THAT?"

I ask you, WHAT DO YOU THINK OF YOUR OWN PREACHERS WHO ARE TRYING TO WHITEWASH A SLANDERER LIKE HAM?

As regrettable as this controversy may appear to many local people it is in order this week for me to try to prove the Evangelist M. F. Ham a liar with respect to his charges against Julius Rosenwald, of Chicago.

I do not believe that it is helpful to the fair name of Elizabeth City, nor to the good of the churches, nor the real Christians, that SLANDER shall go unrebuked. Elizabeth City can not afford to smirch its fair name by listening to words of untruth concerning any one and certainly not concerning a man whose reputation for honesty and for wise welfare work is nation-wide.

Slanderers and libellers, if ordinary citizens, are punished by law. This case is not one for legal action; it is one for the leading citizens of Elizabeth City to resent—resent deeply and permanently—to resent personally as a matter of personal pride—that any one should come into their city and publicly denounce one of the cleanest and most useful men in the country. And so I put the evidence before you, having the faith and confidence in your desire to know the truth, and believing that your judgement against the false “prophet” will be final and emphatic.

Taking advantage of the fact that there are only a few Jewish families in Elizabeth City, Ham has bitterly assailed the Jews in sermon after sermon and accused the Jews of plotting the destruction of Gentile civilization and conspiring by every possible device to debauch the Gentiles and weaken them physically, mentally and morally. He pointed to Julius Rosenwald of Chicago as an example of the diabolical International Jew, accusing Rosenwald of aiding and abetting the most horrible vice conditions in Chicago and by implication making Mr. Rosenwald a party to a vice ring that encouraged negro men to traffic in the bodies of young white girls.

For mildly resenting these ruthless and baseless charges against Mr. Rosenwald, Ham has held me up as a co-partner of the Anti-Christ (whatever that is) and branded me as an enemy of the church and an enemy of God, implying among other things that I had attempted to whitewash the most vicious criminals in Chicago.

The Subterfuge of a Coward.

Believing Ham to be a ruthless and menacing liar; believing him to be spreading a gospel of misunderstanding, hate, fury and iniquity in Elizabeth City that would innure to great harm to the city and to the best interests of the churches in Elizabeth City, I saw nothing else to do but to challenge him to a show down, which I did in last week's issue of this newspaper.

Ham let every opportunity to retract or modify his statements against Mr. Rosenwald go by until Wednesday morning. Having thrown every possible bluff for a week and having finally convinced himself that this newspaper had nailed him with his lie, Ham told the tabernacle crowd Wednesday morning that he had never said these things about Rosenwald at all, but had simply read what others had said.

A flimsier makeshift excuse was never advanced by a cornered liar. Thousands in Elizabeth City know very well what Ham said about Rosenwald and how he denounced this newspaper for having defended Rosenwald, even telling the people that a newspaper man who would “whitewash a gang like that” (meaning Rosenwald and the Chicago vice ring) needed praying for and needed it bad.

Ham was driven to take water Wednesday morning because some one carried news to him of the numerous telegrams that have come to this newspaper, the publication of which telegrams should forever damn Ham in the opinion of thoughtful and fairminded people. Ham said that I would publish such communications, but that they wouldn't mean anything at all. I don't know who gave him the information; I would dislike to think that the contents of these telegrams were divulged to Ham by John D. Sykes, Western Union Telegraph operator in this city, who is clerk to the Ham-Ramsay meetings and who officiates nightly at the meetings.

But it is no excuse for Ham to say he only read what some one else had written; the peddler of a lie is as bad as the liar himself and Ham is unspeakably bad because he read things written by others, declared that he had other proofs to back up the things he had read, and then proceeded to build up a case against Julius Rosenwald and the whole Jewish races on lying documents.

No one accuses M. F. Ham of being a fool; he is one of the slickest, most ingenious and best informed men of his kind. He knew or should have known that the "Protocols of the Seven Wise Men of Zion" from which he has read to his audiences in this city many times were repudiated three years ago and utterly condemned by such men as Woodrow Wilson, Wm. Howard Taft, Lyman Abbott, William Cardinal O'Connell, William Jennings Bryan, Evangeline Booth and more than a hundred other prominent statesmen and clergymen of the Christian faith.

But, knowing these things to have been repudiated, Ham has assumed that the people of Elizabeth City are a lot of Ignorant hicks who would fall for anything he told them and he has used a lot of old and thoroly discredited Anti-Semitic propaganda in his gospel of race prejudice, fear, fury and hate. He has gotten by with his retailing of second hand lies in other towns because other towns haven't an "un-business-like" citizen like me to tell him where to get off.

Ham's only replies to that article last week have been in the nature of hedging evading and bully-ragging. He has been going to prove great things and he has proved nothing except that he is what I have represented him to be, a charlatan, a four-flusher and a liar. This language is plain, emphatic and Ham knows that I am liable before the law for using such language if I can not back it up. Ham is a lawyer himself.

In his first attempt to reply to my statement that he had lied about Rosenwald, Ham told his tabernacle crowd that it wasn't M. F. Ham who had been called a liar, but that Jesus Christ had been called a liar.

Ham is not deceiving any one by such fraud tactics. HE KNOWS THAT I CALLED M. F. HAM A LIAR, and nobody else.

Ham's late attempt to disclaim responsibility for the slander of Julius Rosenwald in Elizabeth City is a cheap and infamous subterfuge that will destroy the faith of thousands in the preachers of the Christianity Ham pretends to represent. No man in America has a cleaner record in public or private life than Julius Rosenwald; there are few men on earth to-day whose characters would be as splendidly represented as Julius Rosenwald's character is represented by his fellow townsmen in this newspaper to-day. Ham, with all his knowledge

and information, knew the truth about Rosenwald all the time; but he didn't give any one else in Elizabeth City credit for knowing anything, or credit for having bravery enough to call his hand.

And then, in his floundering endeavor to extricate himself from his miserable predicament, Ham went so far in his sermon Wednesday as to say that the attacks against him were inspired by the Russian Soviets and went out of his way to attack the Elizabeth City Rotary Club, implying that the whole attack on him in this city originated at a recent luncheon of the Elizabeth City Rotary Club. What piffle! What an insult to the intelligence of Elizabeth City!

The Truth About Rosenwald.

Now, is he a liar? I have on my desk copies of reports of the Committee of Fifteen of Chicago and another book of 299 pages attesting to the work that Julius Rosenwald has done in aiding the authorities of Chicago in cleaning up every vice condition in that city. I can not reproduce those documents here and it isn't necessary. But in a preceding column of this newspaper I respectfully submit the testimony of prominent court officials, business men and Protestant ministers of the city of Chicago regarding the true character of Mr. Rosenwald and the esteem in which he is held by his fellow citizens and neighbors. Read what these real men say about Mr. Rosenwald in the light of the infamous charges that have been made against him by the man Ham.

Of course, Ham may be expected to brand all of these prominent court officials, heads of big business, presidents of universities and pastors of big churches as enemies of God, friends of the devil and agents of the Anti-Christ. And there are a lot of people who will not believe the truth about Ham, but who will swallow every thing he says about anything or anybody. There are perhaps so many as a thousand men and women in Elizabeth City to whom Ham could prove that black is white—to their satisfaction.

Ham's Prayer and Mine.

I have thoughtfully and prayerfully considered the attitude this newspaper should take this week; I have listened respectfully to the appeals of good people who think that by discrediting Ham I may discredit all religion in the minds of mentally weak people.

One might as well say that the exposure of Daugherty, Fall, Doherty and other crooks in the Republican party would wreck that party, but the fact is that when these crooks were gotten out of the way the Republican party was restored to power last week by the largest popular vote ever recorded in the history of political parties in this country. And so may the churches expect to reclaim the confidence of the people when they have been forced to drop men like Ham.

I say that I have weighed this question thoughtfully and prayerfully and I am more than ever convinced that Ham should be exposed and exposed as ruthlessly as he assails those who do not submit to his damnable theology. Ham gives no quarter and admits no middle ground; he invokes the great God of the Universe to bring destruction upon his enemies. I shall give Ham no quarter and I ask the great God of the Universe to have only mercy on Ham for his infamous preachments.

Instead of defending himself and facing the issue like a man,

Ham has resorted to every insidious device within the knowledge of his crafty profession to destroy this newspaper and it looks as if he is adroitly and insidiously appealing to the basest instincts of the mob in Elizabeth City to bring about my undoing.

An Appeal to Base Passions

In his pulpit Sunday night he made the remarkable statement that six or seven men who attended his meetings would have killed a prominent man in this town, but that he had dissuaded these men from killing that man. I do not know what citizen Ham's followers would kill, but I insist that his statement to that tabernacle crowd Sunday night was a cowardly and dastardly suggestion to some of his followers in this town to take some one's life and remove from his path any man who mustered up enough courage to fight a theological hyena and all his infamous works.

I have said that I believed Ham's theology was debasing and brutalizing and would do more ultimate harm than good. Do I need to submit more proof that Ham's own brazen boast that six or seven converts of his meetings are ready to kill some man in this town if he but says the word?

What kind of religion is it that puts hate and murder into the hearts of so many men who listen to this preacher night after night? I ask you!

Ham is using the identical tactics that were employed by another preacher in this town fourteen years ago, which resulted in a riot and the shooting up of my home on a Sunday night. I call upon all good people in Elizabeth City and thruout the State to mark the incendiary utterances of Ham and if anything happens as a result of his damnably insidious and inflamatory preachments they will know at whose doors to place the blame.

I Make No Apologies.

In the meantime I have no apologies to make for anything I have said about Ham. I am more than ever convinced that he is an insolent mountebank, a ruthless demagog, a preacher of hate, a joy-killer, a tyrant playing upon the fears, the prejudices and the weaknesses of unthoughtful humans. He has ruined business in Elizabeth City, just as he has ruined business in Raleigh, Henderson, Goldsboro and elsewhere. He has damned to hell everybody who ever took a drink of liquor; branded as enemies of God any man or boy who plays or patronizes a game of baseball or a game of football, and branded as adulteresses every pure little girl who ever let a boy put an arm around her at a dance. He has asserted that 99 out of a hundred of us are going to hell and has slandered Elizabeth City in sermon after sermon, even declaring this town worse than the city of New Orleans. He is a kill-joy and a spreader of fear, pointing a gun in the faces of the mob and forcing them to believe what he says. And when some of them disagrees with him, that one is branded as an enemy of God and all church people are exhorted not to patronize or support in anyway the business of that man.

Anticipating the proof of his infamous lying which this newspaper publishes this week, Ham is seeking to save his face by declaring

that he will prove by government documents that the propaganda against him in Elizabeth City originated in Soviet Russia. Ham's agents have already spread the lie thru the town that I was paid \$5,000 for writing that article in this newspaper last week.

Ham is in a deep hole with the sides soaped and he will repeat more lies to try to extricate himself. I have no doubt that he will read a lot of stuff from government documents that are themselves lies, because there are a lot of liars in Washington and some of them have turned out a lot of lying government documents. I have no doubt that he will say that every testimonial to the character of Julius Rosenwald published in this newspaper is the result of Russian propaganda. And the regrettable thing about it all is that there are so many people in Elizabeth City who will be fools enough to believe Ham and deny authentic proofs. I said last week that I believed M. F. Ham to be a liar; I SAY NOW WITH ALL EMPHASIS THAT I KNOW HE HAS LIED, and I am happy to have been an instrument that will forever discredit him with all thinking men and women in North Carolina and ultimately drive him out of the state.

I wonder if Ham thinks any good can be accomplished by leading the church people of Elizabeth City to make war on this newspaper? I am not making war on the churches in this town and have never made war on them, but God helping me I shall take my stand for what I believe to be right and defend my position against the boycotts and batteries of all the cohorts of a hateful religion. Any preacher who wants to pick up Ham's cudgel when Ham is gone will find me on the job. On the other hand, if the churches want to undo the mischief that Ham has done in the town and will work together for a friendlier, happier, healthier, cleaner town, I'm with them—as I have always been with them in all good works.

More Evidence

(From *The Independent*, issue of November 21, 1924.)

Indisputable testimony to the unimpeachable character of Julius Rosenwald and the utter baseness of attempts to link him with vice conditions in Chicago continues to come to this newspaper. Here is a telegram from Hon. Wm. Emmett Dever, the Mayor of Chicago:—

WESTERN UNION TELEGRAM

Chicago, Ill., Nov. 13, 1924.

W. O. Saunders,
Editor *The Independent*, Elizabeth City, N. C.

Your telegram received. Attack which you say has been made by so-called Evangelist against Mr. Julius Rosenwald, a citizen of Chicago, is so maliciously false as to be unworthy of notice. I am inclined to think Mr. Rosenwald's name has been selected by this man solely because of Mr. Rosenwald's prominence as a Chicago citizen. For your information, and not because I wish to dignify the charges by an answer, I take pleasure in saying to you that Mr. Rosenwald for years has been identified with almost every important movement inaugurated for the benefit of the City of Chicago and its people. He has been particularly helpful in law enforcement and vice suppression. He has contributed of his money and his abilities to charity in such degree as that he is regarded as one of the great philanthropists of his time. May I repeat that this statement is made out of deference to you and your paper and not because I believe the charges are worthy of notice.

W. E. DEVER, Mayor.

Says Ham Injures Cause of Religion

Dr. Johnston Myers, pastor of Immanuel Baptist Church, Chicago, and President of the Baptist Ministers Association of Chicago, wasn't satisfied to merely wire this newspaper in defense of Mr. Rosenwald. Dr. Myers writes as follows:—

JOHNSTON MYERS
2320 Michigan Ave.
C H I C A G O

Nov. 11, 1924.

W. O. Saunders,
Elizabeth City, N. C.
Dear Sir:—

I was glad to answer your telegram.

Such an attack upon Julius Rosenwald which was made by the evange'list is cruel, unjust and unfair. If the evangelist has any honor or any of the spirit of Christ he will publicly retract his statement.

Julius Rosenwald has done as much as any other one citizen of Chicago for religion, morality and education. Among his benevolence is the colored Y. M. C. A., the great Y. M. C. A. Hotel to which he gave the first \$50,000. He is on almost every committee which has as its object better morals and better politics. He is a liberal Jew and shows much more of the spirit of Christ than thousands of Christians. He is a refined, cultured, patriotic gentleman.

If you do not publish this letter it would be well for you to hand it to the evangelist saying I requested him to read it. He could get this same information from any other well informed man in Chicago. When the church makes such attacks through preachers the whole cause suffers.

Yours very cordially,

JOHNSTON MYERS.

And Here Are More Letters

HYDE PARK BAPTIST CHURCH
5600 Woodlawn Avenue
C H I C A G O

Nov. 11, 1924.

Mr. W. O. Saunders, Editor,
THE INDEPENDENT,
Elizabeth City, N. C.
Dear Sir:—

Recently my attention has been called to the fact that an attack has been made on the good name of Mr. Julius Rosenwald of Chicago. Although I am not personally acquainted with Mr. Rosenwald, I am well advised of the high respect and abundant confidence which his friends accord him. Perhaps this fact will add some weight to my testimony on his behalf. He is regarded as one of Chicago's foremost citizens, is recognized and admired for his great generosity and for his public spirit. Knowing the relationship of friendship and mutual regard which exists between my colleague, Mr. Gilkey (now in India) and Mr. Rosenwald, I can add Mr. Gilkey's unqualified support to all that I have been privileged to say about Mr. Rosenwald.

Very truly yours,

NORRIS L. TIBBETTS.

THE NATION
20 Vesey Street
NEW YORK

November 12, 1924.

Mr. W. O. Saunders,
The Independent,
Elizabeth City, N. C.
Dear Mr. Saunders,

I have read with profound appreciation your fine editorial in the Independent of November 7th. You are, of course, quite right about Julius Rosenwald, and I believe that a man like Ham does true religion more harm than anybody else could. You certainly smashed him, and I hope you are not going to be bothered with him again.

With kind regards, and best wishes,
Sincerely yours,

OSWALD GARRISON VILLARD, Editor.

Evidence as to the true character of Julius Rosenwald is to be found in the public prints by all who read. The recent disclosure of income tax records revealed the fact that Julius Rosenwald, one of Chicago's wealthiest men paid an income tax of only \$1,596 all of his income except that represented by this small tax having been devoted to philanthropies.

The newspapers under date of Nov. 15, carried the news that the firm of Sears, Roebuck & Co., under orders from Mr. Rosenwald will discontinue the sale of all forms of firearms. "Our action," said Mr. Rosenwald, "is based on our desire to protect our good name and maintain the public good will. We feel that the moral side of all public questions is the right side."

(Editorial From The Independent, issue of Friday, Nov. 7, 1924.)

YOU KNOW THE TYPE



OUT of my notebook I pluck this thought from Coleridge: "He who begins by loving Christianity better than truth, will proceed by loving his own sect or church better than Christianity, and end by loving himself better than all." Can't you see how true this is? You will find Christians who think themselves better than Jews and Jews who think themselves better than Christians; you will find Protestants who think all Catholics are going to hell, and you will find Catholics who know that all Protestants are going to hell. You will find Baptists who scorn Episcopalians, Presbyterians, Disciples, Russelites and the rest. And you will find Episcopalians and the rest looking with contempt upon Baptists. And when you find such you don't have to search far to find that these contemptuous ones love themselves first of all. The greatest harm that a narrow evaneglistic gospel does in a town is that it produces a lot of smug, bigoted, conceited, sanctimonious pinheads and pismires who think that a little blood of a Lamb that they have never beheld has washed them whiter than snow and made them so darned superior to everybody else. Look-out for a lot of these hypocritical self-righteous products of the present revival in our town.

(Editorial From The Independent, issue of Friday, Nov. 7, 1924.)

IT'S A GREAT LIFE



YOUR wrong doer is almost invariably a weak-minded person; men and women who sin most are most deficient in mental calibre. Drop into your police court any morning and look over the defendants on the day's docket; you will find the real criminals are just folks who have a screw loose somewhere.

All wicked folks are mentally and spiritually weak; they sin because they haven't the intelligence and strength of mind to resist sin; and for this very reason—because their minds are weak—they are easy marks for any evangelist who will throw enough hell and damnation into them to harrow their poor little souls. That is why it is so easy to get professions of faith from bootleggers, prostitutes, bums, dead beats, drunkards and the dregs of society generally; they haven't the strength to resist the rousing appeal of a professional evangelist who pours fear into them night after night, any more than they have


the strength to resist evil doing. But holding them in line after the confession has been wrung from them! That is the problem.

There is another raft of easy recruits for any well planned religious revival; your evangelist can make it so uncomfortable for every unchurched man and woman in a small town, that hundreds of honest doubters become fawning hypocrites who, to retain the esteem and patronage of the mob, submit to the evangelist and unctiously profess to believe anything, just for the sake of being popular.

The evangelist flays the backsliders and hypocrites in the church and then proceeds to fill the churches with new additions of backsliders and hypocrites; all of which make more work for evangelists later on. It's a great life.

(Editorial From The Independent, Issue of Friday, Nov. 7, 1924.)

WHO REPUDIATES CHRIST?

OU who are truly seeking a way of life, read again Christ's Sermon on the Mount. You will find it in the fifth chapter of the book of Matthew. Ask yourself if Christ in that sermon enjoined you to do more in your relations toward your fellow man than is expected of you in your relations toward the members of your own household? You must admit that the ideal of Christian conduct laid down in that sermon is hardly more than the attitude one expects to assume toward his own brothers and sisters, or to one's wife or one's mother.

Now if Jesus taught anything it was that all human beings are children of one good and merciful heavenly Father; that in accepting the fatherhood of God we should accept the brotherhood of man; that the human family is, after all, but one great household of brothers and sisters under God. The Sermon on the Mount was presented only as a reasonable code of conduct for such a brotherhood, and it was Christ's desire that men strive to attain to such a brotherhood.

Nowhere can I find that the Master said that his teachings as set forth in the greatest sermon in his ministerial career are not to be attempted by us; throw the Sermon on the Mount out of the Bible and you have destroyed the very essence of Christianity; you have taken away the flesh and blood and all its beauty, warmth and vitality and left only a hideous skeleton in its place. There is where I parted company with the prophet Ham; for Ham says that to attempt to put into practice the teachings of the Sermon on the Mount would result only in anarchy and chaos. Mr. Ham gives us a religion of fear and bigotry and hate instead; he is a theological bootlegger peddling poison stuff in place of the waters of eternal life.

The Prophet Thoroughly Repudiated

(From The Independent, issue of November 21, 1924.)

The battle is over except for a little sniping and bushwhacking upon the part of those who don't know that it is over; and from this latest and boldest fight in its long career of fighting for right and truth and justice this newspaper emerges victorious. My clash with the evangelist Ham has resulted in a conclusive victory for this newspaper. There isn't any doubt about that.

But, as is too often the case, only the innocent suffer. I shall suffer little because I have won; Ham can not suffer because he has only to shift his base of operations to some other State and begin all over again. But Elizabeth City has suffered and it is going to require a lot of patience and tact and hard work to undo the harm that has been done. In the end Elizabeth City will be blessed and beatified by an experience that must call into prominence the best, the wisest and the noblest leadership that it can produce.

Ham came to Elizabeth City to dynamite hell out of Elizabeth City. In the course of events it became necessary for me to dynamite a little hell out of Ham. Now that was a lot of dynamite to turn loose on one little town and it was inevitable that things should be blown to pieces and a lot of people hit by the flying fragments of the upheaval. Between the pair of us Ham and myself have blown up a lot of good and a lot of bad. It's the task of those who remain on the battle field to clear away the debris, bury the dead, patch up the wounded, salvage the good and reconstruct a cleaner, healthier, wiser, friendlier Elizabeth City. God helping me, I shall do my part in this work of reconstruction and there are others, both in and out of the church, who will do their part. Those who will hinder are those outside the church who have seen in my fight on Ham only a fight against their enemy; and those inside the church who have been falsely led to believe that my fight on Ham was a fight on the churches and on real Christianity.

A Strenuous Week For Real Christians.

The wisest and best leaders of religious thought and life in this town have had a strenuous week of it. Ham was to have closed his revival last Sunday, but many thought it would not do for him to decamp so soon and run away from a fight in which he had been worsted and discredited. A movement was inaugurated to hold Ham for another week in the hope that things could be patched up. Ham agreed to stay another week.

But instead of helping matters by staying over, Ham went wild and at the tabernacle Sunday morning he preached one of the most vituperative and vindictive sermons of his career. He read extracts from my newspaper and, without actually calling my name, accused readers of this newspaper of aiding and abetting the devil and being in imminent danger of hell-fire. His whole sermon was directed toward punishing me and he was violent and ruthless in his language. That sermon did Ham more harm than anything he has preached; it broke the morale of his followers who saw that he had ceased to even try to pose as a man of God and was

debasement of his pulpit and his sacred position to punish a man who had driven him into a corner.

Ham either sensed the reaction to his sermon or some one sat down on him so hard that he was compelled to change his tactics. He had announced another sermon on "The Anti-Christ" for Sunday afternoon and word had been put out that he was going to fire his biggest guns. But he didn't do any such thing; he swallowed his wrath, swung around like a weather-vane in a changing wind and when he entered his pulpit Sunday afternoon he preached one of the finest sermons of his series. He preached, not on hate, but on love. The same preacher who had preached hate and fury and vindictiveness in the morning, talked only of love in the afternoon, saying that the only earthly kingdom that could ever endure would be a kingdom founded upon love.

One of Ham's Converts Grabbed Me.

I heard his sermon Sunday afternoon and marveled at the agility of the man in turning about-face, and at his chameleon like quality of changing color to match his environment. But the power of his oratory and his skill in handling his crowds did not persuade me that I had done other than right in damning the other sort of sermons he preaches. Even while I sat on his platform, a woman in his choir called me over and asked me to give my heart to God. I told her I had long ago given my heart to God. She said, "Won't you accept Christ?" I told her I had accepted Christ. She was staggered for a moment, but she rallied and came back with this:

"I hope you HAVE accepted Christ," she snapped: "For I have been praying for you. 'I FELL PROSTRATE ON THE FLOOR OF MY ROOM THURSDAY MORNING BEFORE YOUR PAPER CAME OUT AND PRAYED GOD TO EITHER CONVERT YOU OR KILL YOU.'"

And then the lady resumed her stand in the choir and sang:

"Oh, how I love Jesus!"

She chopped off the words as if with an axe; her eyes flashed fire. I studied her for a moment and thought yes, she seems to love Jesus like a tigress loves a piece of raw meat!

That is the evil that Ham does—making so many vicious, hateful, religionists by his methods. I have no doubt that he has had thousands praying for God to "convert me or kill me"—with emphasis on the kill me.

Ham makes a lot of that sort of converts and he makes armies of hypocrites. I can show you not one or two or three, but dozens of letters that have come to me from former converts of Ham-Ramsay meetings in other towns, who were brow-beaten and driven to indorse Ham and embrace his theology. They didn't have the guts to stand out against him and against the hatefulness and bigotry of their so called Christian neighbors. Now that Ham is not standing over them with his lash, they hate Ham and hate themselves for having submitted to him. They send their subscriptions to this newspaper and urge their friends to subscribe.

Of course, Mr. Ham is still ranting about a lot of old newspaper clippings upon which he claims to have based his charges against Julius Rosenwald. He protests that he was honest in his attack on Rosenwald. But Mr. Ham pretends to be a preacher of the gospel of Jesus Christ and

no such preacher has a right to indulge in personalities in his pulpit; he has no right to assail the character of any man upon newspaper testimony. But all that is not to the point. In my issue of Oct. 31, in first reporting Ham's attack on Mr. Rosenwald I did not accuse the evangelist of being in error; I merely expressed shock at such statements as he had made; I only said that Mr. Ham had picked on a man who was too big to notice him. But just for that Ham took up his whole sermon on Friday night, Oct. 31, in detailing vice conditions in Chicago, picturing all the horrors of that city's festering vice district, and by implication accused me of "whitewashing" the Chicago vice gang. When he made that accusation against me he had carried his audience of 4,000 so far with him that they forgot they were in a temple of God and applauded him vigorously, condemning me and my newspaper by their demonstration. I was not present, but my wife was present and one of Ham's ushers (a smug and unctious little goody-goody) clapped his applause in my wife's face to deliberately insult her. That is the true history of the whole controversy. When my wife came home burning with shame and indignation and said that Ham had made me out a liar and that 4,000 of my fellow townsmen and women had applauded him, I told her not to lose heart, that I believed Ham himself was a ruthless liar and I should proceed to try to prove it. How well I have succeeded will be recorded as a journalistic triumph as well as a state-wide sensation. The public has been judge and jury and the public, outside of those who will hear only Ham, has pronounced its verdict in hundreds of testimonials and an in-pouring of new subscriptions to this newspaper. From a circulation of less than 5000 copies three weeks ago, the circulation of this newspaper has jumped to nearly 6000.

It is going to take a lot of love—and a lot of patience and charity—to overcome the seeds of bitterness and hate that Ham has sowed in the hearts of those who have followed him with much zeal. That's our job in Elizabeth City, and the sooner we buckle down to it the sooner the green grass will grow again on the fire-scathed, smoke-blackened, blood-soaked surface of our disordered little corner of earth.

THANKSGIVING THOUGHTS

(Editorial From The Independent, issue of Friday, Nov. 28, 1924.)



LET us be thankful this day, and every day, for life's compensations, for they are many.

Let us be thankful for Religion because of the peace and comfort it brings to the troubled minds and hearts of those who might not otherwise understand or cope with the common conflicts, contradictions, vagaries and vexations that are a part of life.

Let us be thankful for Science that with infinite patience and faith sublime has discovered so much of the splendors of the Divine Plan, revealing God at work in every clod, in every rock, in every caprice of wind and rain and dark, and in everything animate and inanimate.

And last, but not least, let us be thankful for Friends, for truly noble friends are our veriest wealth and joy; it is for the esteem and approbation of friends that we strive and do; we order our lives that they may be acceptable in the eyes of our friends; for friends we give the best there is in us and rise to heights of nobility, love and useful-

ness to which we would never attain did no one care—for the true blessing of friendship is not in what it does for us, but in what it inspires us to do for ourselves, for our fellows and for God.

(Editorial From The Independent, issue of Friday, Nov. 28, 1924.)

CERTAINLY

MANY in Elizabeth City think they have seen wonderful results in the Ham-Ramsay meetings and many good Christian men and women expect lasting results for good in the lives of many converts. It is to be hoped that those who entertain such expectations will not be disappointed. Surely Elizabeth City is entitled to much good in return for the price it has paid for its seven weeks' of spiritual emotionalism.

The more than 7,800. dollars contributed toward the cost of the tabernacle and the other expenses of the meeting, including the salaries of Messrs. Ramsay and Rodgers, and the \$5 500 to \$6,000 offering to Mr. Ham personally are sums representing only a part of the cost of the meeting. For seven weeks the merchants of the city have given much of their time to the meetings, closing their places of business and taking a loss in trade amounting to many thousands of dollars. It should be a conservative estimate to say that first and last, in actual cash and in loss of time and business, the Ham-Ramsay meeting cost Elizabeth City not less than \$25,000. Surely Elizabeth City is entitled to some evident benefit for such a liberal investment.

(Editorial From The Independent, issue of Friday, Nov. 28, 1924.)

SHAKE, BROTHER, SHAKE!

I QUOTE: "If religion in a man's life makes him bitter and resentful toward all opposition; if it gives him license to make a vulgar parade of all his peculiar antipathies; if it makes him feel free to appeal to the racial and religious jealousies of people; if it makes him self-righteous and contemptuously critical of all those who differ with him in their understanding of sacred truth—then we would feel justified in saying that we will follow the example of our Master, and cast our lot with the sinners, for we will find them kinder, more charitable, and easier to live with,—to say the least."

The quotation is from the current issue of The Mission Herald, organ of the Eastern Diocese of North Carolina (Episcopal).

(Editorial From The Independent, issue of Friday, Nov. 21, 1924.)

AN APOLOGY

IN the heat of any violent controversy it is easy for a fellow to make mistakes and say some things that may offend even his best friends. If in the knocking down and dragging out of the evangelist Ham I have said anything offensive to the religious sentiments of genuine Christians I am very sorry and will do anything within my power to make amends. While differing with many devout Christians, I have a profound respect for all truly religious minded people and would not willingly offend one such any

more than I would wantonly offend a woman or a little child.

In order to shield Mr. Ham by evading the true issue, (whether he had or had not lied about Julius Rosenwald), some things that I have said have been purposely distorted and grossly misrepresented to make it appear to Christian people that my fight was not a fight on Ham but a fight on all Christians and the churches. This is not true and Mr. Ham knows it is not true. Mr. Ham has found it necessary to accuse me of saying things that I have not said, since he is neither man enough nor Christian enough to stand up straight and admit that he was wrong.

No, my fight is not on the churches and never will be. I am not a church member, not because I am hostile to the churches; all that keeps me from being an active member of some church is the fact that I entertain some beliefs that are not exactly orthodox and I would feel that I held a membership in any church in our town under false pretenses. Every honest preacher in this town knows how I stand and respects my sincerity. No honest preacher will tell you that I am an enemy of God or an enemy of the church. Among the new subscribers to this paper as a result of the Ham controversy are eight upstanding Christian ministers.

(Editorial From The Independent, issue of Friday, Nov. 14, 1924.)

GOD'S ETERNAL TRUTHS



PICKED this up in a bible the other day: "Earnestness the path of life, thoughtlessness the path of death." And then this: "Creatures from mind their characters derive; mind marshalled are they, mind made. Mind is the source of either bliss or corruption." I say I picked this up in a bible; but it wasn't the bible that the Rev. Mordecai Franklin Ham preaches from; it was from the Dhammapada, one of the books of the bible of the Buddhists.

What a fine text for a sermon! "Earnestness the path of immortality, thoughtlessness the path of death."

Surely, God's eternal truths are not exclusive with any other religion; God has revealed himself in many world religions. I do not have to be told that the language quoted is inspired language; I know that it was inspired.

And we know it is true that men derive their characters from their mind; right thinking produces an upright and righteous man or woman, wrong thinking produces the other kind of man or woman. We are what we think, not what we think we are. I take issue with the evangelist because he condemns human reason as the work of the Devil. If we didn't have human reason to guide us we would all go to hell, indeed, and not Ham and his Ram-ifications could save us.

**And This Endeth
The Book of Ham**